The Fundamentals of Faith

Authored by the Reviving Imām, Shaykh al-Islam

Muhammad ibn ‘Abdul-Wahhāb

May Allah have mercy upon him

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Chapter on Knowing Allah Almighty and Belief in Him

1. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: **"Allah Almighty said: 'I am the One Who is most free from want of partners. Whoever does a deed and associates others with Me in it, I leave him to his polytheism.'"**

[Narrated by Muslim]

2. Abu Mūsa (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) stood up amongst us and made five statements:

'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deeds done during the day are taken up to Him before the deeds done during the night, and the deeds done during the night before the deeds done during the day. His veil is light; if He were to unveil it, the glory of his Face would burn everything of His creation, as far as His sight reaches.'"

[Narrated by Muslim]

3. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

“Allah’s right Hand is full, which is not affected by continuous spending day and night. Do you know what He has spent since He created the heavens and the earth? Yet they did not decrease what is in His right Hand. In His other Hand is the Scale, which He raises and lowers.” [Narrated by Al-Bukhāri and Muslim]

4. Abu Dharr (may Allah be pleased with him) reported: **“The Messenger of Allah (may Allah’s peace and blessings be upon him) saw two sheep butting each other and said: ‘Do you know why they are butting each other, O Abu Dharr?’ I said: ‘No!’ He said: ‘But Allah knows, and He will judge between them.’”**

[Narrated by Ahmad]

5. Abu Hurayrah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) recited this verse: {Indeed, Allah commands you to return trusts to their owners…Indeed, Allah is All-Hearing, All-Seeing.} [Surat an-Nisā’: 58] as he put his two thumbs upon his ears and the two next fingers upon his eyes.”

[Narrated by Abu Dāwūd, Ibn Hibbān, and Ibn Abi Hātim]

6. Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Keys of the unseen are five and none knows them but Allah: No one knows what will happen tomorrow but Allah; no one knows what is in the womb but Allah; no one knows when it will rain but Allah; no one knows where he will die but Allah; and no one knows when the Hour will be established but Allah Almighty.”

[Narrated by Al-Bukhāri and Muslim]

7. Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Allah is more pleased with the repentance of His servant than one of you, were he upon his riding camel in a desert, carrying his provision of food and drink, and he lost it and lost all hope to find it; then, he lay down in the shadow with no hope of retrieving his camel, while he was in that state, he found the camel standing before him; he took hold of its nose-string and then out of excessive joy says: ‘O Lord, You are my servant and I am your Lord.’ He made this mistake out of extreme delight.”

[Narrated by Al-Bukhāri and Muslim]

8. Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Allah extends His Hand during the night so the sinners of the day may repent, and He extends His

Hand during the day so the sinners of the night may repent. He keeps doing so until the sun rises from the west."

[Narrated by Muslim]

9. 'Umar ibn al-Khattāb (may Allah be pleased with him) reported**: "The captives of war from Hawāzin were brought to the Messenger of Allah (may Allah's peace and blessings be upon him) and there was a woman among them who was moving quickly and running. Suddenly, this woman saw an infant in the midst of the captives. She took him up close to her bosom and nursed him. Thereupon, the Prophet (may Allah's peace and blessings be upon him) asked: 'Do you think that this woman would throw her child in the fire?' We said: 'No, By Allah, she would not.' He said: 'Verily, Allah is more merciful to His servants than this woman to her child.'"** [Narrated by Al-Bukhāri and Muslim]

10. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"When Allah created the creation, He wrote in a book, which is with Him over the Throne: 'Verily, my mercy overcomes My anger.'"

[Narrated by Al-Bukhāri]

11. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Allah divided mercy into one hundred parts. He retained with Him ninety-nine parts and sent down to earth one part. Because of this one part, creatures show mercy towards each other, so much that an animal lifts its hoof away from its youngster lest it should hurt it." [Narrated by Al-Bukhāri and Muslim]

12. A similar Hadīth reported by Salmān (may Allah be pleased with him) in part reads:

"Every part of mercy is as extensive as the space between the heaven and the earth... and on the Day of Judgment, He will complete it with this mercy." [Narrated by Muslim]

13. Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

“When a disbeliever does a good deed, he is rewarded for it in this world. As to the believer, Allah Almighty saves his good deeds to reward him in the Hereafter and provides him with sustenance in this life as a reward for his obedience.”

[Narrated by Muslim]

14. Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“Verily, Allah is pleased with one who eats some food and praises Him for it and who drinks some drink and praises Him for it.” [Narrated by Muslim]

15. Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“The sky has squeaked, and it has every right to do so, for it does not have a space of four fingers where there is no angel prostrating to Allah Almighty. By Allah, if you knew what I know, you would laugh little and weep much; you would not enjoy women in bed; and you would go out to the open plains loudly imploring Allah Almighty.”

[Narrated by At-Tirmidhi, who classified it as Hasan (sound)]

16. Jundub (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“A man said: ‘By Allah, Allah will not forgive so-and-so.’ Thereupon, Allah Almighty, said: ‘Who is this who swears by Me that I will not forgive so-and-so? Verily, I have forgiven so-and-so and rendered your deeds worthless.’” [Narrated by Muslim]

17. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“If the believer knew what is with Allah of punishment, no one would hope to enter His Paradise, and if the disbeliever knew what is with Allah of mercy, no one would despair of entering His Paradise.” [Narrated by Muslim]

18. ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“Paradise is nearer to one of you than his shoelace, and so is Hellfire.” [Narrated by Al-Bukhāri]

19. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe, and she was pardoned (for this act of hers).”

20. He also reported: **“A woman was admitted into Hellfire because of a cat that she locked. She neither**

fed it nor let it go and eat from the vermin of the earth."

Az-Zuhri said: **"Thus, no one should entirely rely on Allah's mercy (without true work), and no one should lose hope in His mercy."**

[Narrated by Al-Bukhāri and Muslim]

21. He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Our Lord wonders at people who will be led to Paradise in chains."

[Narrated by Ahmad and Al-Bukhāri]

22. Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: **"No one is more patient with the abuse he hears than Allah; they falsely attribute a son to Him, yet He grants them safety and sustenance."** [Narrated by Al-Bukhāri]

23. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"If Allah Almighty loves a servant, He calls out to Jibrīl (Gabriel) and says: 'O Gabriel, verily, Allah loves so-and-so, so love him.' So, Gabriel loves him and announces to the inhabitants of the heavens: 'Verily, Allah loves so-and-so, so love him.' The inhabitants of

the heavens, thus, love him and he is granted acceptance on the earth." [Narrated by Al-Bukhāri]

24. Jarīr ibn 'Abdullah al-Bajali (may Allah be pleased with him) reported: "As we were sitting with the Prophet (may Allah's peace and blessings be upon him), he looked at the moon when it was full and said:

'Indeed, you will see your Lord just as you see this moon without any difficulty in seeing Him. So, if you can avoid missing a prayer before sunrise and after sunset, then do so.' Then, he recited: **{And glorify your Lord with praise before sunrise and before sunset.} [Surat Taha: 130]**"

[Narrated by Al-Bukhāri, Muslim, Abu Dāwūd, An-Nasā'i, At-Tirmidhi, Ibn Mājah, and Ahmad]

25. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Verily Allah said: 'Whoever shows enmity to a pious worshiper of Mine, I declare war against him. My servant does not draw near to Me with anything dearer to Me than what I have made obligatory upon him. My servant continues to draw near to Me by doing supererogatory deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask Me for something, I would surely give it to him, and were he to seek refuge with Me, I would surely

grant him refuge. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, for he hates death, and I hate to hurt him, and it is unavoidable for him.'"

[Narrated by Al-Bukhāri]

26. He also reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Our Lord, Glorified and Exalted be He, descends every night to the lowest heaven in the last third of the night and says: 'Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks Me for forgiveness so that I may forgive him?'"

[Narrated by Al-Bukhāri and Muslim]

27. Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Two gardens, the utensils and the contents of which are of gold; two other gardens, the utensils and the contents of which are of silver. Nothing will prevent people from looking at their Lord except the veil of pride over His Face in the Garden of Eden."

[Narrated by Al-Bukhāri]

Chapter on the Verse {Until when their hearts are relieved of dread, they will say [to the angels], “What did your Lord just say?” They will say, “The Truth, and He is the Highest, Most Great.”} [Surat Saba’: 23]

28. Ibn ‘Abbās (may Allah be pleased with him) reported: “One of the Prophet’s Companions from the Ansār (Supporters) related to me: ‘As we were sitting one night with the Messenger of Allah (may Allah’s peace and blessings be upon him), a meteor shot gave a dazzling light. Thereupon, he said:

“What did you use to say (in the pre-Islamic days) when there was such a shot (of meteor)?”

They said: “We used to say that a great man was born on that night, or a great man died.”

He said: “They are not shot at the death or birth of anyone. Rather when our Almighty Lord decrees a matter, He is glorified by the bearers of the Throne. Then, He is glorified by the inhabitants of the heaven who are below them, then those below them, until such glorification reaches the inhabitants of the lowest heaven. Then those below the bearers of the Throne say: ‘What did your Lord say?’ They tell them what He had said. Then the inhabitants of each heaven inquire, and the information is conveyed amongst them until the news reaches the inhabitants

of the lowest heaven. Meanwhile, the jinn overhear it and convey what they hear to their friends. So, what they convey as it is true, but they distort and add to it.'"

[Narrated by Muslim, At-Tirmidhi, and An-Nasā'i]

29. An-Nawwās ibn Sam'ān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"When Allah Almighty wants to decree a matter, He speaks with revelation, and the heavens start to shake and tremble out of extreme fear of Allah. And when the inhabitants of the heavens hear this, they are shocked and stunned, and they fall down in prostration to Allah. The first one to raise his head is Gabriel (peace be upon him). Then, Allah speaks to him with revelation about whatever He wants. Then, Gabriel passes by the other angels, and every time he passes by one of the heavens, its angels ask him: 'What did our Lord say, O Gabriel?' Gabriel responds: 'He said the truth, and He is the High, the Great.' Then, all the angels say the same as Gabriel said. Thereafter, Gabriel brings the revelation to wherever Allah ordered him."

[Narrated by Ibn Jarīr, Ibn Khuzaymah, At-Tabarāni, and Ibn Abu Hātim; this is the wording of Ibn Abi Hātim]

Chapter on the Verse {They did not revere Allah His true reverence. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and exalted is He above all what they associate with Him!} [Surat az-Zumar: 67]

30. Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:

"Allah will grasp the earth, and He will roll up the heaven in His right Hand. Then He will say: 'I am the King. Where are the kings of the earth?'" [Narrated by Al-Bukhāri]

31. Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: **"Indeed, Allah will grasp the earths on the Day of Judgment and the heavens will be in His right Hand, and then He will say: 'I am the King.'"** [Narrated by Al-Bukhāri]

32. Ibn ‘Umar (may Allah be pleased with him and his father) reported: **“The Prophet (may Allah’s peace and blessings be upon him) recited this verse one day on the pulpit: {They did not revere Allah His true reverence. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and exalted is He above all what they associate with Him!} As the Prophet (may Allah’s peace and blessings be upon him) recited it, he was moving his hand back and forth: ‘The Lord will glorify Himself saying: I am the Compeller, I am the Superior, I am the Mighty One, I am the Honorable One.’ The pulpit shook with the Prophet (may Allah’s peace and blessings be upon him) so much that we thought it would fall down with him.”**

[Narrated by Ahmad]

33. The same Hadīth was narrated by Muslim from ‘Ubaydullah ibn Muqassim, who related that he looked at ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) as he was reporting the Hadīth from the Prophet (may Allah’s peace and blessings be upon him) saying:

“Allah Almighty will take His heavens and earths with His Hands and will grasp them both, and He will say: ‘I am the King.’ And He will clench His fingers, open them, and say: ‘I am the King.’ I saw the pulpit moving from underneath him so much that I wondered if it would fall with the Messenger of Allah upon it.”

34. ‘Imrān ibn Husayn (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) said:

‘Accept the glad tidings, O Banu Tamīm.’

They said: ‘You have given us glad tidings; so, give us.’

He said: ‘Accept the glad tidings, O people of Yemen.’

They said: ‘We have accepted; so, tell us about the start of this matter.’

He said: ‘Allah has existed before everything and His throne was above water, and He wrote everything in the Preserved Tablet.’

Then someone came to me and said: ‘O ‘Imrān, your she-camel was set free from its hobble.’

So, I went after it and did not know what happened thereafter.” [Narrated by Al-Bukhāri and Muslim]

35. Jubayr ibn Muhammad ibn Jubayr ibn Mut‘im related from his father that his grandfather reported: **“A Bedouin came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: ‘O Messenger of Allah, the people are suffering distress, the children are hungry, the crops withered, and the animals perished; so ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as an intercessor with you.’**

Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said:

'Woe to you, do you know what you are saying?' Then, the Messenger of Allah glorified Allah and kept glorifying Him till the effect of that was apparent on the faces of his Companions. He then said: 'Woe to you, Allah is not to be sought as an intercessor with anyone. Allah's status is greater than that. Woe to you, do you know how great Allah is? His throne is above His heavens thus (indicating with his fingers like a dome over him), and it squeaks on account of Him as a saddle does because of the rider.'"

[Narrated by Ahmad and Abu Dāwūd]

36. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Allah Almighty said: 'The son of Adam tells a lie about Me, and he has no right to do so; and he insults Me and has no right to do so. His lying about Me is his saying that I will not resurrect him as I created him for the first time. In fact, the first creation was not easier for Me than resurrecting him again. His insult to Me is his saying that Allah has begotten a son, while I am the One, the Eternal Refuge, who begets not nor was He begotten, and there is none comparable to Him.'"

37. In another narration by Ibn 'Abbās (may Allah be pleased with him and his father):

“And his insult to Me is saying that I have a son, and far exalted am I above taking a wife or a son.”

[Narrated by Al-Bukhāri]

38. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Allah Almighty said: ‘The son of Adam hurts Me by cursing time, for I am time; in My Hands are all things and I cause the alternation of night and day.” [Narrated by Al-Bukhāri and Muslim]

Chapter on Belief in the Divine Decree

And the verse that says: **{But those for whom We have decreed the finest reward, they will be far away from it.}** [Surat al-Anbiyā': 101]

And the verse that says: **{And Allah's command is a decree firmly determined.}** [Surat al-Ahzāb: 38]

And the verse that says: **{And it is Allah Who created you and all what you do.}** [Surat as-Sāffāt: 96]

And the verse that says: **{Indeed, we have created everything according to a determined measure.}** [Surat al-Qamar: 49]

39. 'Abdullah ibn 'Amr ibn al-'Ās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Allah decreed the measures of the creatures fifty thousand years before He created the heavens and the earth, as His Throne was above the water." [Narrated by Muslim]

40. 'Ali ibn Abi Tālib (may Allah be pleased with him) reported: **"The Messenger of Allah (may Allah's peace and blessings be upon him) said:**

'There is none among you but has a place assigned for him in Paradise and in Hellfire.' The Companions said: 'O Messenger of Allah, should we not rely upon

what has been written for us and give up work?' He said:

'Carry on doing good deeds, for everyone will find it easy to do deeds for which he has been created. Those among the blissful will be enabled to do the deeds of the blissful people, and those among the miserable will be enabled to do the deeds of the miserable people.' Then, he recited: {As for the one who gives in charity and fears Allah, and truly believes in the best reward, we will make easy for him the way of salvation.} [Surat al-Layl: 5-8] "

[Narrated by Al-Bukhāri and Muslim]

41. Muslim ibn Yasār al-Juhani reported: **"'Umar ibn al-Khattāb (may Allah be pleased with him) was asked about this verse: {And [remember] when your Lord brought forth from the loins of the children of Adam their offspring.} [Surat al-A'rāf: 172] He replied: 'I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:**

"Allah created Adam, then passed His right Hand over his back and brought forth from it his offspring, saying:

'I have created these for Paradise, and they will do the deeds of the people of Paradise.' He then passed His Hand over his back and brought forth from it his offspring, saying: 'I have created these for Hellfire, and they will do the deeds of the people of Hellfire.'"

A man asked: "Then, what is the good of doing anything, O Messenger of Allah?"

He said: "When Allah creates a servant for Paradise, He employs him in doing the deeds of the people of Paradise so his final action before death will be that of the people of Paradise, for which He will admit him into Paradise. But when He creates a servant for Hellfire, He employs him in doing the deeds of the people of Hellfire so his final action before death will be one of the deeds of the people of Hellfire, for which He will admit him into Hellfire."

[Narrated by Mālik and Al-Hākim, who said: It meets the conditions set by Muslim]

The Hadīth was also narrated by Abu Dāwūd through another chain of transmission from Muslim ibn Yasār from Nu'aym ibn Rabī'ah from 'Umar.

42. Is-hāq ibn Rāhawayh said: Baqiyyah ibn al-Walīd told us that Az-Zubaydi Muhammad ibn al-Walīd related from Rāshid ibn Sa'd from 'Abdur-Rahmān ibn Abu Qatādah from his father that Hishām ibn Hakīm ibn Hizām reported: **"A man said: 'O Messenger of Allah, do we initiate deeds, or the decree has already been determined?' The Prophet (may Allah's peace and blessings be upon him) said:**

"When Allah brought forth Adam's offspring from his back, He made them testify against themselves and then placed them in His two Hands and said: 'These are for Paradise and these are for Hellfire; the

people of Paradise will be enabled to do the deeds of the people of Paradise, and the people of Hellfire will be enabled to do the deeds of the people of Hellfire.'"

43. 'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Verily, the creation of each one of you is brought together in his mother's womb for forty days in the form of a sperm drop; then it becomes a clot for a similar period; then it becomes a lump of flesh for a similar period. Then Allah sends an angel, who is commanded to record four things about it: its conduct, its life span (in this world), its sustenance, and whether it will be happy or miserable, then life is breathed into it. By the One besides Whom there is no other god, one of you would perform the actions of the dwellers of Paradise until only one cubit separates him from it, when what is foreordained would come to pass and he would perform the actions of the inmates of Hellfire until he enters it. And one of you would perform the actions of the inmates of Hellfire until only one cubit separates him from it, when what is foreordained would come to pass and he would perform the acts of the dwellers of Paradise until he enters it."

[Narrated by Al-Bukhāri and Muslim]

44. Hudhayfah ibn ’Usayd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“When the sperm drop remains in the womb for forty or forty-five nights, the angel comes and says: ‘My Lord, will it be miserable or blissful?’ And both things will be written. Then, the angel says: ‘My Lord, will it be male or female?’ And both things are written. Then his deeds, his effect, his life span, and his sustenance are also recorded. Then, the papers will be folded, and nothing will be added thereto or omitted therefrom.”

[Narrated by Muslim]

45. ‘Ā’ishah (may Allah be pleased with her) reported:

“The Messenger of Allah (may Allah’s peace and blessings be upon him) was invited to the funeral of a boy from the Ansār. I said: ‘How blessed he is! He will be a bird among the birds of Paradise, for he has done no evil, being too young for that.’ He replied:

‘It may be otherwise, O ‘Ā’ishah. Indeed, Allah created for Paradise those who are fit for it while they were yet in their fathers’ loins and created for Hellfire those who are fit for it while they were yet in their fathers’ loins.’” [Narrated by Muslim]

46. Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and

blessings be upon him) said: **“Everything is decreed, even inability and ability.”**

[Narrated by Muslim]

47. Qatādah (may Allah be pleased with him) commented on this verse: **{On that night the angels and the Spirit [Gabriel] descend by their Lord’s permission with all decrees.} [Surat al-Qadr: 4]** He said: “He decrees in it what will occur in the year to come.”

[Narrated by ‘Abdur-Razzāq and Ibn Jarīr]

A similar meaning was reported by Ibn ‘Abbās (may Allah be pleased with him and his father), Al-Hasan, Abu ‘Abdur-Rahmān as-Sulami, Sa‘īd ibn Jubayr, and Muqātil.

48. Ibn ‘Abbās (may Allah be pleased with him and his father) reported: **“Allah created a preserved tablet from a white pearl, and its two covers are of a red ruby. Its pen is light, and its book is light, and it is as broad as the distance between the heaven and the earth. Every day He looks into it three hundred and sixty times, with each look creating, providing sustenance, giving life, causing death, honoring, humiliating, and doing whatever He wills.** This is the meaning of the verse that says: **{Every day He is engaged in some matters.} [Surat ar-Rahmān: 29]**”

[Narrated by ‘Abdur-Razzāq, Ibn al-Mundhir, At-Tabarāni, and Al-Hākim]

Commenting on these and other similar Hadīths, Ibn al-Qayyim (may Allah have mercy upon him) said:

“This is a daily determination, preceded by a yearly one, preceded by a lifetime determination after one comes to life, and before it is a determination at the time of forming him as a lump. This is also preceded by a determination prior to one’s existence, yet after the creation of the heavens and the earth, which is also preceded by a determination fifty thousand years before the creation of the heavens and the earth. Each of these determinations is part of the preceding one.

This indicates the complete knowledge of the Almighty Lord and His perfect power and wisdom, and that He gives more information to the angels and His believing servants about His essence and His names.”

He added: “These Hadīths and the likes agree that the preceding determination does not preclude work or entail passive reliance upon it; rather, it requires hard work and diligence.”

Hence, when one of the Companions heard about that, he said: “I have never seen myself more diligent than now.”

Abu ‘Uthmān an-Nahdi said to Salmān: “I am more pleased with the earlier part of this matter than its latter one.”

This is because if Allah predetermined something for him and enabled him to reach it by certain means, he would be gladder about the predetermination coming from Allah to him than about the subsequent means.

49. Al-Walīd ibn ‘Ubādah reported: **“I visited my father when he was sick, and I perceived that he was close to death. So, I said: ‘Give me earnest advice, father.’ He said: ‘Sit me up,’ which they did. He said: ‘Son, you will not find the taste of faith or reach the reality of knowledge about Allah Almighty until you believe in destiny, along with its pleasant and unpleasant aspects.’ I said: ‘Father, how can I distinguish the pleasant aspects of destiny from the unpleasant ones?’ He replied: ‘You should know that whatever missed you would not have befallen you, and whatever befell you would not have missed you. Son, I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:**

“The first thing created by Allah was the pen, then He ordered it to write, so it wrote everything that will happen till the Day of Judgment…” Son, if you die while not following this, you will enter Hellfire.’”

[Narrated by Ahmad]

50. Abu Khizāmah related that his father (may Allah be pleased with him) reported: **“I said: ‘O Messenger of Allah, do you think that the Ruqyah (faith healing) we use, the treatments we use, and what we seek to protect ourselves will repel anything from Allah’s decree?’**

He said: ‘They are part of Allah’s decree.’”

[Narrated by Ahmad and At-Tirmidhi, who classified it as Hasan (sound)]

51. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"A strong believer is better and dearer to Allah than a weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would be such-and-such.' Indeed,'if' opens the way before the devil to act."

[Narrated by Muslim]

Chapter on Mention of the Angels and Belief in them

And the verse that says: **{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets...} [Surat al-Baqarah: 177]**

And the verse that says: **{Those who say, "Our Lord is Allah," then remain steadfast, the angels will descend upon them [at the time of death, saying], "Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised."} [Surat Fussilat: 30]**

And the verse that says: **{The Messiah would never disdain to be a slave of Allah, nor would the nearest angels to Him.} [Surat an-Nisā': 172]**

And the verse that says: **{To Him belongs all those who are in the heavens and earth. Those [angels] who are with Him are not too proud to worship Him, nor do they ever grow weary. They glorify Him day and night tirelessly.} [Surat al-Anbiyā': 19-20]**

And the verse that says: **{It is He Who made the angels messengers with two, three, or four wings...} [Surat Fātir: 1]**

And the verse that says: **{Those [angels] who bear the Throne and those around it glorify their Lord with His praise and believe in Him, and seek forgiveness for those who believe...} [Surat Ghāfir: 7]**

52. 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"The angels were created from light; the jinn were created from a smokeless flame of fire, and Adam was created from what was described to you."

[Narrated by Muslim]

53. It is reported in some authentic Hadīths on the Mi'rāj (Ascension) that the Prophet (may Allah's peace and blessings be upon him) was shown Al-Bayt al-Ma'mūr, which lies in the seventh heaven, or the sixth heaven, just above the Ka'bah on earth, with its sacredness in the heaven

similar to the sacredness of Ka‘bah. Every day seven thousand angels enter it and when they go out, they do not come back.

54. ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said: **“There is no foothold in the heaven except with an angel on it prostrating or an angel standing. This is the meaning of the angels’ statement: {We are indeed those who stand lined up in rows, and we are indeed those who glorify Allah.} [Surat as-Sāffāt: 165-166]”**

[Narrated by Muhammad ibn Nasr, Ibn Abu Hātim, Ibn Jarīr, and Abu ash-Shaykh]

55. Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“There is no foothold, span, or the area of a palm in the seven heavens except with an angel on it standing, prostrating, or bowing. On the Day of Judgment, they will all say: ‘Glory be to You, we have not worshiped You duly. But we have not associated any partners with You.’” [Narrated by At-Tabarāni]

56. Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: **“I was allowed to speak of an angel from the angels of Allah who carry the Throne: (the distance) between his earlobe and his shoulder equals a journey of seven hundred years.”**

[Narrated by Abu Dāwūd, Al-Bayhaqi in "Al-Asmā’ wa as-Sifāt", and Ad-Diyā’ in "Al-Mukhtārah"]

One of the chief angels is Gabriel (peace be upon him), whom Allah Almighty describes as being honest, good-mannered, and strong. He says: **{He was taught by [an angel of] mighty power, and of great perfection, who manifested himself [in his true form].} [Surat an-Najm: 5-6]**

Out of his tremendous strength, Gabriel (peace be upon him) lifted the seven cities of the people of Lūt (Lot) (peace be upon him) along with its people who were around 400 thousand, along with their animals, lands, and buildings, carrying all these on the tip of his wing and taking them up so close to the heaven that the angels heard the barking of their dogs and the crowing of their cocks, then he overturned them, upside down.

This is the one of mighty power.

And he is also one with a good moral character, beauty, splendor, and extreme power.

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Allah Almighty describes him in other verses saying: **{Indeed, this [Qur’an] is a word conveyed by a noble angel-messenger. extremely powerful, highly revered with the Lord of the Throne, obeyed [by other angels] and moreover, trustworthy.} [Surat at-Takwīr: 19-21]** As informed by the verses, Gabriel (peace

be upon him) possesses extreme strength and a high status in the sight of Allah Almighty and he is obeyed among the angels and characterized by great trustworthiness. That is why he was the messenger between Allah and His prophets.

57. He would come to Prophet Muhammad (may Allah's peace and blessings be upon him) in various forms. Yet, he saw him twice in his real form, having six hundred wings.

This is mentioned in a Hadīth narrated by Al-Bukhāri and reported by 'Abdullah ibn Mas'ūd (may Allah be pleased with him).

58. 'Abdullah reported: **"The Messenger of Allah (may Allah's peace and blessings be upon him) saw Gabriel (peace be upon him) in his true form, with six hundred wings, each of which was blocking the horizon and with as many jewels, pearls, and rubies - that only Allah knows - dripping therefrom."**

[Narrated by Ahmad with a strong Isnād]

59. 'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported: **"The Messenger of Allah (may Allah's peace and blessings be upon him) saw Gabriel in a green robe filling the area between the heaven and the earth."**

[Narrated by Muslim]

60. ‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“I saw Gabriel descending filling whatever was between the east and the west, wearing clothes made of silk brocade with pearls and rubies hanging therefrom.”

[Narrated by Abu ash-Shaykh]

61. Ibn ‘Abbās (may Allah be pleased with him and his father) said: “Jibrā’īl (Gabriel) is a servant of Allah, and Mīkā’īl (Michael) is a servant of Allah, and every name ending with (’īl) is a servant of Allah.” [Narrated by Ibn Jarīr]

62. He narrated a similar Hadīth reported by ‘Ali ibn al-Husayn, with the addition: “And Isrāfīl is a servant of the All-Merciful.”

63. Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Shall I inform you who is the best among the angels? Gabriel.” [Narrated by At-Tabarāni]

64. Abu ‘Imrān al-Jawni reported that he learned that Gabriel came to the Prophet (may Allah’s peace and blessings be upon him) weeping. The Prophet asked him:

“Why are you weeping?”

Gabriel replied: **“How come that I do not weep. By Allah, my eyes have not dried since Allah created**

Hellfire out of fear that I might disobey Him, and He throws me therein."

[Narrated by Ahmad in "Az-Zuhd"]

65. Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said to Gabriel:

"Why do you not visit us more often than you do?"

Thereupon, this verse was revealed: **{[Gabriel said], "We do not descend except with the command of your Lord. To Him belongs all that is before us and all that is behind us, and all that is in between. Your Lord is never forgetful."} [Surat Maryam: 64]**" [Narrated by Al-Bukhāri]

Another leading angel is Michael (peace be upon him), who is in charge of the rain and plants:

66. Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to Gabriel:

"Why have I never seen Michael laughing?" He replied: "Michael has not laughed since Hellfire was created." [Narrated by Ahmad]

Another leading angel is Isrāfīl (peace be upon him). He is one of the bearers of the Throne and he is the one who will blow the trumpet.

67. Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“How can I be comfortable when the Angel of the trumpet is holding it in his lips with his forehead bowed, waiting for the command to blow?”

They asked: “What should we say, O Messenger of Allah?”

He said: “Say: Allah is sufficient for us, and He is the best Disposer of affairs; upon Allah we rely.” [Narrated by Al-Hākim and At-Tirmidhi, who classified it as Hasan (sound)]

68. Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Among the bearers of the Throne is an angel called Isrāfīl. One of the corners of the Throne rests on his shoulder, with his feet passing through the lowest seventh earth and his head passing through the highest seventh heaven.”

[Narrated by Abu ash-Shaykh and Abu Nu‘aym in "Al-Hilyah"]

69. Al-Awzā‘i reported: “No one among the creatures of Allah has a better voice than that of Isrāfīl. If he starts glorifying Allah, he interrupts the prayer and glorification of the dwellers of the seven heavens.” [Narrated by Abu ash-Shaykh]

Another leading angel is the angel of death (peace be upon him):

He is not named in the Qur'an or the authentic Hadīths. He is mentioned in some traditions by the name 'Azrā'īl, and Allah knows best. Al-Hāfizh ibn Kathīr mentioned it and said: In terms of their jobs, the angels fall under a number of categories:

They include the bearers of the Throne.

There are also the Karūbiyyūn angels. They are around the Throne, and along with the bearers of the Throne, they are the noblest angels and the nearest to their Lord. Allah Almighty says: **{The Messiah would never disdain to be a slave of Allah, nor would the nearest angels to Him.} [Surat an-Nisā': 172]**

There are also the angels who inhabit the seven heavens and fill them with constant worship day and night. Allah Almighty says about them: **{They glorify Him day and night tirelessly.} [Surat al-Anbiyā': 20]**

Among the angels are also those who enter Al-Bayt al-Ma'mūr (the frequented House by angels) successively.

I say: Apparently, those who enter Al-Bayt al-Ma'mūr are the inhabitants of the seven heavens.

The angels also include those who are in charge of Paradise and in charge of preparing it for its dwellers, in terms of clothing, food and drink, jewelry, and houses, as well as other things that no eye has ever seen, no ear has ever heard, and no mind has ever imagined.

Among the angels are those in charge of Hellfire. They are called Az-Zabāniyah, and they are led by nineteen angels. The keeper of Hellfire is called Mālik, and he is the leader of the keepers. In the Qur'an, Allah Almighty says: **{Those who are in the Fire will say to the keepers of Hell, "Pray to your Lord to lighten for us the punishment for just one day."} [Surat Ghāfir: 49]** He also says: **{They will cry out, "O Mālik, let your Lord put an end to us!" He will say, "You are here to stay."} [Surat az-Zukhruf: 77]** And He says: **{And is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6]** Allah Almighty also says: **{It is overseen by nineteen [angels]. We have only appointed angels as keepers of the Fire... and none knows the soldiers of your Lord but He.} [Surat al-Muddaththir: 30-31]**

Some of the angels are assigned with protecting people, as revealed in a verse that says: **{For each person there are successive angels in front of him and behind him, guarding him by the command of Allah.} [Surat ar-Ra'd: 11]**

Ibn 'Abbās said: "There are angels protecting him from the front and from behind, but when the command of Allah comes, they abandon him."

Mujāhid said: "Certainly there is an angel for every person to protect him during his sleep and wakefulness from the jinn, humans, and venomous creatures. When any of these comes to hurt him, the angel warns him, except when he is predestined to be hurt."

Some of them are assigned with recording people's deeds, as revealed in a verse that says: **{When the two angel scribes, constantly accompanying him, one on the right, and the other on the left. Not a single word he utters but there is with him a vigilant watcher, ready [to record it].} [Surat Qāf: 17-18]** He also says: **{While there are watchers over you, honorable scribes, who know whatever you do.} [Surat al-Infitār: 10-12]**

70. Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Allah prohibits you from nudity. So, be shy of the angels of Allah who are with you, the honorable scribes who do not leave you except in three

situations: defecation, sexual impurity, and bathing. So, if anyone of you takes a shower in the open, let him conceal himself with his clothing, a wall, or anything else." [Narrated by Al-Bazzār]

Al-Hāfizh ibn Kathīr said: "Honoring them means that He keeps them out of shame, not dictating to them the ugly acts that they record. Indeed, Allah has created them honorable in their form and morals."

As part of honoring them, in his words, they do not enter a house where there is a dog, an image, a sexually impure person, or a statue, nor do they accompany a group of people having a dog or a bell.

71. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Angels take turns among you by night and by day, and they all assemble at the Fajr and 'Asr prayers. Those who spend the night among you then ascend, and their Lord asks them, though He is the best informed about them: 'How did you leave My servants?' They say: 'We left them while they were praying, and we came to them while they were praying.'" [Narrated by Al-Bukhāri, Muslim, and Mālik]

72. In another narration, Abu Hurayrah (may Allah be pleased with him) added: "Recite, if you will: **{And the recitation of dawn [prayer], for the recitation of dawn is ever witnessed [by the angles].} [Surat al-Isrā': 78]"**

73. The Prophet (may Allah’s peace and blessings be upon him) said:

“No people gather in one of the houses of Allah to recite the Book of Allah and study it together except that tranquility descends upon them, mercy engulfs them, angels surround them, and Allah mentions them among those who are with Him, and he who is slow in doing good deeds, his noble lineage will not speed him up.” [Narrated by Muslim and Ahmad]

74. The Prophet (may Allah’s peace and blessings be upon him) said:

“Indeed, the angels lower their wings for the knowledge seeker out of pleasure with what he does.” [Narrated by Ahmad, Abu Dāwūd, At-Tirmidhi, An-Nasā’i, and Ibn Mājah]

There are too many Hadīths speaking about the angels (peace be upon them).

Chapter on Enjoining Adherence to the Book of Allah

And the verse that says: **{Follow [O mankind] what has been sent down to you from your Lord, and do not follow any guardians besides Him. Little it is that you take heed!} [Surat al-A'rāf: 3]**

75. Zayd ibn Arqam (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) was delivering a sermon, so he praised Allah and then said:

"Now then, O people, I am only a human being, and I will soon receive the messenger of my Lord and I will respond, leaving behind among you two weighty things, the first of which is the Book of Allah containing guidance and light. So, follow the Book of Allah and hold onto it." He exhorted and encouraged them to adhere to the Qur'an. Then, he said: "And my household." In another narration: "The Book of Allah is the firm rope of Allah; whoever follows it is guided, and whoever abandons it is misguided." [Narrated by Muslim]

76. In a long Hadīth reported by Jābir (may Allah be pleased with him), the Prophet (may Allah's peace and blessings be upon him) said during the sermon on the Day of 'Arafah:

“‘I have left among you something, i.e. the Book of Allah, which, if you hold onto it, you will not go astray. You will be asked about me, so what will you say?’ They replied: ‘We testify that you have conveyed and fulfilled the message and given counsel.’ Then, raising his forefinger towards the sky and pointing it at the people, he said: ‘O Allah, bear witness (to that),’ saying it three times.” [Narrated by Muslim]

77. ‘Ali (may Allah be pleased with him) reported: “I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

‘Indeed, there will be a trial.’

I said: ‘What is the way out of it, O Messenger of Allah?’

He said: ‘The Book of Allah; it contains information of what happened before you, news of what will happen after you, and judgment regarding matters which occur among you. It is the Criterion (between right and wrong), and it is not jest. If any tyrant abandons it, Allah will break him, and if anyone seeks guidance elsewhere, Allah will lead him astray. It is the firm rope of Allah and the wise reminder. It is the straight path, and it is that by which desires do not swerve nor tongues become confused; and scholars never have enough of it. It does not become worn out by repetition and its wonders do not come to an end. It is that about which the jinn did not hesitate to say when they heard it: {Indeed, we have heard a

wondrous recitation that guides to the right way, so we have believed in it, and we will never associate anyone with our Lord.} [Surat al-Jinn: 1-2] Whoever speaks (according to) it speaks the truth; whoever acts upon it is rewarded; whoever judges according to it is just; and whoever calls people to it is guided to a straight path.'"

[Narrated by At-Tirmidhi, who classified it as Gharīb (strange)]

78. Abu ad-Dardā' (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"What Allah declares lawful in His Book is lawful, and what He declares unlawful is unlawful, and what He keeps silent about is pardon; so accept from Allah His pardon, for indeed Allah would not forget anything." Then he recited: "{Your Lord is never forgetful.} [Surat Maryam: 64] " [Narrated by Al-Bukhāri]

[Narrated by Al-Bazzār, Ibn Abi Hātim, and At-Tabarāni]

79. Ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Allah has set an example: a straight path that is surrounded by two walls on both sides, with several open doors in the walls covered with curtains. There is a caller at the head of the (straight) path saying: 'O

people, go straight on the path and do not deviate therefrom.' Meanwhile, a caller from above is also warning any person who wants to open any of these doors saying: 'Woe to you, do not open it, for if you open it, you will go through it.'"

He explained it saying that the path is Islam, the open doors represent what Allah has prohibited, and the hanging curtains are the limits set by Allah. As for the caller at the head of the path, it is the Qur'an, and the caller above it is Allah's preacher in the heart of every believer.

[Narrated by Razīn, and also by Ahmad and At-Tirmidhi from An-Nawwās ibn Sam'ān, with a similar wording]

80. 'Ā'ishah (may Allah be pleased with her) reported:

"The Messenger of Allah (may Allah's peace and blessings be upon him) recited: {It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book} He recited until the part that reads: **{None will take heed except people of understanding.} [Surat Āl 'Imrān: 7]**

He then said:

'If you see those who follow what is unspecific therein, then they are those whom Allah has named; so beware of them.'"

[Narrated by Al-Bukhāri and Muslim]

81. 'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported: **"The Messenger of Allah (may Allah's peace**

and blessings be upon him) drew a line for us with his hand and said:

‘This is Allah’s path.’ Then, he drew a line on its right and one on its left and said: ‘These are paths on each of which there is a devil who invites people to follow it.’ And he recited: {This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous.} [Surat al-An‘ām: 153] ”

[Narrated by Ahmad, Ad-Dārimi, and An-Nasā’i]

82. Abu Hurayrah (may Allah be pleased with him) reported: **“Some of the Prophet’s Companions would write down verses from the Torah. They mentioned that to the Prophet (may Allah’s peace and blessings be upon him) who said:**

‘Indeed, the biggest folly and the worst misguidance is when people turn away from what their prophet brought them to another prophet and from their nation to another nation.’ Then, Allah Almighty revealed: {Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe.} [Surat al-‘Ankabūt: 51]

[Narrated by Al-Ismā‘īli and Ibn Mardawayh]

83. ‘Abdullah ibn Thābit ibn al-Hārith al-Ansāri (may Allah be pleased with him) reported: **“‘Umar (may Allah be pleased with him) entered upon the Prophet (may Allah’s peace and blessings be upon him) with a book containing some sections from the Torah and said: ‘I found this with a man from the People of the Book and I present it to you.’ Thereupon, there was an intense change on the Prophet’s face the like of which I had never seen. ‘Abdullah ibn al-Hārith said to ‘Umar: ‘Do you not see the Prophet’s face?’ ‘Umar said: ‘We are pleased with Allah as a Lord, with Islam as a religion, and with Muhammad as a Prophet.’ This came as a comfort for the Prophet (may Allah’s peace and blessings be upon him) who said:**

‘If Mūsa (Moses) came down and you followed him and abandoned me, you would go astray. I am your lot among the prophets, and you are my lot among the nations.’”

[Narrated by ‘Abdur-Razzāq, Ibn Sa‘d, and Al-Hākim in "Al-Kuna"]

Chapter on the Prophet's Rights

And the verse that says: **{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority.} [Surat an-Nisā': 59]** And the verse that says: **{Establish prayer, give Zakah and obey the Messenger, so that you may be shown mercy.} [Surat an-Nūr: 56]** And the verse that says: **{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.} [Surat al-Hashr: 7]**

84. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: **"I have been commanded to fight against the people until they testify that there is no deity worthy of worship but Allah and believe in me and what I brought. If they do so, their blood and property are guaranteed my protection except when justified (by Islam) and their reckoning is left for Allah Almighty."**

[Narrated by Muslim]

85. Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"There are three qualities whoever has them will taste the sweetness of faith: To love Allah and His Messenger more than anyone else; to love a person

only for the sake of Allah; and to abhor returning to disbelief after Allah has saved him from it as he would abhor to be thrown into the fire." [Narrated by Al-Bukhāri and Muslim]

86. Anas (may Allah be pleased with him) also reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"None of you (truly) believes until I am more beloved to him than his child, his parent, and all people." [Narrated by Al-Bukhāri and Muslim]

87. Al-Miqdām ibn Ma'di Karib al-Kindi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Soon there will come a time that a man will be reclining on his pillow, and when one of my Hadīths is narrated, he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it declares as lawful, we will take as lawful, and whatever it declares as unlawful, we will take as unlawful.' Verily, whatever the Messenger of Allah has forbidden is like what Allah has forbidden."

[Narrated by At-Tirmidhi and Ibn Mājah]

Chapter on the Prophet exhorting and encouraging adherence to the Sunnah and abandonment of religious innovations and warning against disunity and division

And the verse that says: **{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 21**] And the verse that says: **{Those who have made divisions in their religion and turned into factions, you have nothing to do with them...} [Surat al-Anʻām: 159]**

And the verse that says: **{He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus: "You should uphold the religion and make no divisions therein."} [Surat ash-Shūra: 13]**

88. Al-ʻIrbād ibn Sāriyah (may Allah be pleased with him) reported: **"One day the Messenger of Allah (may Allah's peace and blessings be upon him) delivered a very eloquent sermon on account of which the eyes shed tears and the hearts were apprehensive. A man**

said: ‘O Messenger of Allah, it is as if this a farewell sermon. So advise us.’ He said: ‘I admonish you to fear Allah, to listen and obey even if an Abyssinian slave (is appointed as your leader). Whosoever among you shall live after me will see much discord. So, hold fast to my Sunnah and the way of the Rightly Guided Caliphs after me. Adhere and hold fast to it. And beware of things newly introduced in religion, for everything newly introduced in religion is a religious innovation and every religious innovation is misguidance.’”

[Narrated by Abu Dāwūd, At-Tirmidhi, who classified it as Sahīh (authentic), and Ibn Mājah]

In another narration also reported by him:

“I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after me, but he will be doomed. Whoever among you lives will see much discord…”

Then he mentioned the same meaning.

89. Jābir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“The best speech is the Book of Allah, and the best guidance is that of Muhammad (may Allah’s peace and blessings be upon him). The worst things are the newly introduced ones (in religion), and every

religious innovation is misguidance." [Narrated by Muslim]

90. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"All of my Ummah shall enter Paradise except those who refuse."

It was said: "Who would refuse?"

He said: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused." [Narrated by Al-Bukhāri]

91. Anas (may Allah be pleased with him) reported: **"Three people came to the Prophet's wives and asked how the Prophet (may Allah's peace and blessings be upon him) conducted his worship. When they were told about it, they seemed to consider it little and said: 'There is a great difference between us and the Prophet whose former and latter sins have been forgiven.' One of them said: 'As for me, I will pray nonstop during the night.' Another said: 'I will fast during the daytime and not break my fast.' The other said: 'I will have nothing to do with women and will never marry.' Then, the Prophet (may Allah's peace and blessings be upon him) came to them and said: 'Are you the people who said such-and-such? By Allah, I am the one who fears Allah and heeds Him more than any of you, yet I fast and I break my fast, I pray and sleep, and I marry women. Whoever turns**

away from my Sunnah has nothing to do with me.’” [Narrated by Al-Bukhāri and Muslim]

92. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“Islam began as something strange and will go back to being strange; so glad tidings to the strangers.”

[Narrated by Muslim]

93. ‘Abdullah ibn ‘Amr (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“None of you (truly) believes until his personal desire complies with what I came with.”

[Narrated by Al-Baghawi in "Sharh as-Sunnah" and An-Nawawi classified it as Sahīh (authentic)]

94. He also reported that the Prophet (may Allah’s peace and blessings be upon him) said: **“What befell the children of Israel will befall my Ummah, step by step, such that if there was among them one who had intercourse with his mother in public, then there would be someone from my Ummah who would do that. Indeed the children of Israel split into seventy-two sects, and my Ummah will split into seventy-three sects, all of whom will be in Hellfire except for one.”**

They asked: "Which (sect) is it, O Messenger of Allah?"

He said: "That which follows my way and my Companions'."

[Narrated by At-Tirmidhi]

95. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Whoever calls to guidance shall receive a reward similar to that obtained by those who follow him without that diminishing anything from their rewards. And whoever calls to misguidance shall incur a sin similar to that incurred by those who follow him without that diminishing anything from their sins." [Narrated by Muslim]

96. Abu Mas'ūd al-Ansāri (may Allah be pleased with him) reported: **"A man came to the Prophet (may Allah's peace and blessings be upon him) and said: 'My camel has become exhausted, so give me a mount.' He replied: 'I have none.' Thereupon, someone said: 'O Messenger of Allah, I can guide him to someone who will give him a mount.' The Prophet (may Allah's peace and blessings be upon him) said:**

'Whoever guides to a good deed gets the same reward as the doer of that deed.'" [Narrated by Muslim]

97. ‘Amr ibn ‘Awf (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Whoever revives a Sunnah of mine that dies out after I am gone, he will have a reward equivalent to the reward of those who act upon it, without that detracting from their reward in the slightest. Whoever introduces a religious innovation with which Allah and his Messenger are not pleased, he will have a sin equivalent to the sin of those who act upon it, without that detracting from their sins in the slightest.”

[Narrated by At-Tirmidhi, who classified it as Hasan (sound), and Ibn Mājah and this is his wording]

98. Ibn Mas‘ūd (may Allah be pleased with him) said:

“How would your state be if you were hit by a trial in which the young would grow up and the old would become decrepit, and a Sunnah would be adopted by people and when anything of it is changed, it would be said: A Sunnah was given up.” It was asked: “When will that happen, O Abu ‘Abdur-Rahmān?” He replied: “When the reciters among you increase in number and the scholars decrease; and when your wealth becomes abundant and trustworthy people become few; and when the worldly life is souhgt by the deeds of the Hereafter, and when people seek Fiqh (Islamic jurisprudence) but not for the sake of religion.”

[Narrated by Ad-Dārimi]

99. Ziyād ibn Hudayr (may Allah be pleased with him) reported: **"'Umar (may Allah be pleased with him) said to me: 'Do you know what demolishes Islam?' I replied in the negative. He said: 'It is demolished by the slip of a scholar, the argument of a hypocrite by the Book, and the rule of misleading rulers.'"**

[Narrated by Ad-Dārimi]

100. Hudhayfah (may Allah be pleased with him) said: **"Any act of worship not performed by the Prophet's Companions, do not perform it. The former have not left anything to be decided by the latter (in terms of worship). So, fear Allah, O community of the reciters, and follow the path of those who came before you."**

[Narrated by Abu Dāwūd]

101. Ibn Mas'ūd (may Allah be pleased with him) said: **"Whoever wants to adopt a way should follow the way of those who died, for the living are not immune to temptations. The Prophet's Companions were the best people in this Ummah, having the purest hearts, the deepest knowledge, and the truest and most moderate attitude. Allah chose them to be His Prophet's Companions and to establish His religion. So, recognize their merit, follow in their footsteps, and hold onto their ways and morals, as much as you can, for they were upon the right guidance."**

[Narrated by Razīn]

102. ‘Amr ibn Shu‘ayb related from his father that his grandfather reported: **“The Prophet (may Allah’s peace and blessings be upon him) heard some people disagreeing about the Qur’an and said: ‘It was because of this that people before you perished; they set parts of Allah’s Book against others, whereas Allah’s Book was sent down only to be consistent; so do not use parts thereof to falsify others. Speak about whatever of it you know, but what you are ignorant about, entrust it to those who know it.”**

[Narrated by Ahmad and Ibn Mājah]

Chapter on Urging the Pursuit of Knowledge and How to Pursue It

103. It includes the Hadīth on the trial of the grave reading: **“The blissful will say: He came to us with the clear signs and guidance so we believed, responded, and followed; and the tormented will say: I heard people say something and I said the same.”** [Narrated by Al-Bukhāri and Muslim]

104. Mu‘āwiyah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Whoever Allah wishes good for; He makes him comprehend the religion.” [Narrated by Al-Bukhāri and Muslim]

105. Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"The similitude of guidance and knowledge that Allah has sent me with is like heavy rain that fell on a land. Some spots had good soil that absorbed water and brought forth much grass and herbs. Other spots were solid that held water and Allah thus made them useful to people; they drank, watered, and grew plantation therefrom. Some of the rain, however, fell on plane spots that retained no water and produced no herbage. Such is the likeness of the one who understood the religion of Allah and benefited from what Allah has sent me with; he learned and taught others. It is also the likeness of the one who did not raise his head to it (meaning that he was too arrogant to learn and benefit) and thus did not accept Allah's guidance with which I was sent." [Narrated by Al-Bukhāri and Muslim]

106. 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"If you see those who follow what is ambiguous therein, then they are those whom Allah has named; so beware of them." [Narrated by Al-Bukhāri and Muslim]

107. Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: **"No prophet had been sent**

before me by Allah to his people, but he had, among his people, disciples and companions, who followed his ways and obeyed his command. Then, there came after them successors who claimed what they did not practice and practiced what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; and whoever strives against them with his heart is a believer. Beyond that there is no mustard seed's weight of faith."

[Narrated by Muslim]

108. Jābir (may Allah be pleased with him) reported that 'Umar (may Allah be pleased with him) said: "We hear from the Jews traditions which we like; so do you think we should write down some of them?" The Prophet (may Allah's peace and blessings be upon him) replied:

"Are you in a state of confusion as the Jews and the Christians were? I have brought it to you white and pure; and if Moses were alive, he would not help but follow me."

[Narrated by Ahmad]

109. Abu Tha'labah al-Khushani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Indeed, Allah Almighty has imposed obligations; so do not violate them; He has set limits; so do not transgress them; He has forbidden things, so do not

commit them; and He has kept silent about things out of mercy for you without forgetting [them], so do not search for them."

[Narrated by Ad-Dāraqutni and others]

110. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Abstain from whatever I prohibit you from doing and do as much as you can of whatever I order you to do. Indeed, those who came before you were ruined because of their constant questioning and bickering with their prophets." [Narrated by Al-Bukhāri and Muslim]

111. Ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"May Allah make his face shine, the one who hears my words and memorizes, understands, and conveys them. It may be that the bearer of knowledge does not understand it, and it may be that he takes it to one who will understand it more than he does. There are three things in which the heart of the believer does not betray: sincerity of action for the sake of Allah, offering sincere advice to Muslims, and adhering to their Jamā'ah (main body of Muslims) for their supplication surrounds them."

[Narrated by Ash-Shāfi'i and Al-Bayhaqi in "Al-Madkhal"]

112. It was also narrated by Ahmad, Abu Dāwūd, and At-Tirmidhi from Zayd ibn Thābit (may Allah be pleased with him).

113. ‘Abdullah ibn ‘Amr (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Knowledge has three categories: a precise verse, an established Sunnah, or a fair duty, and whatever else is extra.”

[Narrated by Ad-Dārimi and Abu Dāwūd]

114. Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Let the one who interprets the Qur’an in accordance with his own opinion occupy his seat in Hellfire.”

[Narrated by At-Tirmidhi]

115. In another narration:

“Let the one who interprets the Qur’an without knowledge occupy his seat in Hellfire.” [Narrated by At-Tirmidhi]

116. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“If anyone gives Fatwa without knowledge, the sin lies on the giver of Fatwa, and if anyone advises his fellow Muslim about something while knowing that right guidance lies in something else, he has betrayed him.”

[Narrated by Abu Dāwūd]

117. Mu‘āwiyah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) forbade the discussion of thorny issues.

[Narrated by Abu Dāwūd]

118. Kathīr ibn Qays reported: “As I was sitting with Abu ad-Dardā’ in the mosque of Damascus, a man came to him and said: ‘O Abu ad-Dardā’, I have come to you from the Prophet’s city (Madīnah) for a Hadīth that I heard you relate from the Messenger of Allah (may Allah’s peace and blessings be upon him). I have come for no other purpose.’ He said: ‘I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

“Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise. Indeed, the angels lower their wings for the seeker of knowledge out of pleasure with what he does. Verily, the inhabitants of the heavens and the earth, even the fish in the water, ask forgiveness from Allah for the knowledgeable. The superiority of a scholar over a devout worshiper is like the superiority of the full moon over the rest of the stars. Indeed, the scholars are the inheritors of the prophets, who bequeath

neither a dinar nor a dirham, only knowledge. So, whoever acquires it has indeed taken abundant wealth."

[Narrated by Ahmad, Ad-Dārimi, Abu Dāwūd, At-Tirmidhi, and Ibn Mājah]

119. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"The wise word is a believer's lost property; wherever he finds it, he is most entitled to it."

[Narrated by Ibn Mājah and At-Tirmidhi, who classified it as Gharīb (strange)]

120. 'Ali (may Allah be pleased with him) said: **"A true scholar is the one who does not make people despair of Allah's mercy, does not give them dispensations to engage in sins, does not grant them a sense of security against Allah's punishment, and does not abandon the Qur'an and turn to something else. Indeed, there is no good in worship without knowledge, and no good in knowledge without understanding, and no good in recitation (of the Qur'an) without reflection."** [Narrated by Ad-Dārimi]

121. Al-Hasan (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

“Whoever is overtaken by death while seeking knowledge to revive Islam thereby will have only one degree between him and the prophets in Paradise.”

[Narrated by Ad-Dārimi]

Chapter on Taking Knowledge Away

122. Abu ad-Dardā’ (may Allah be pleased with him) reported: **“As we were with the Prophet (may Allah’s peace and blessings be upon him), he raised his sight to the sky and then said: ‘This is the time when knowledge is to be taken from people until what remains therof does not amount to anything.”** [Narrated by At-Tirmidhi]

123. Ziyād ibn Labīd (may Allah be pleased with him) reported: **“The Prophet (may Allah’s peace and blessings be upon him) mentioned something and said: ‘That will be at the time when knowledge disappears.’ I said: ‘O Messenger of Allah, how will knowledge disappear when we recite the Qur’an and teach it to our children, and they teach it to their children (and so on) until the Day of Judgment?’ He said: ‘May your mother be bereaved of you, O Ziyād! I thought you were the wisest man in Madīnah. Is it not the case with these Jews and Christians who read the Torah and the Gospel, yet they do not act upon anything therein?’”** [Narrated by Ahmad and Ibn Mājah]

124. Ibn Mas‘ūd (may Allah be pleased with him) said:

“Adhere to knowledge before it is taken away, which will happen by taking away the people of

knowledge. Adhere to knowledge, for no one knows when he will need it or need what it has. You will meet people who claim to be calling to the Book of Allah whereas they have actually thrown it behind their backs. Adhere to knowledge, and beware of religious innovations, affectation, and extremism and stick to what is old."

[Narrated by Ad-Dārimi with a similar wording]

125. Ibn 'Amr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Verily, Allah does not take away knowledge by snatching it from the people, rather it is taken away by the death of scholars, until when no scholar is left, people turn to the ignorant as their leaders; who, when asked, they give Fatwas without knowledge; thus going astray and leading others astray." [Narrated by Al-Bukhāri and Muslim]

126. 'Ali (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"A time will soon come when nothing of Islam, but its name will remain and only the written form of the Qur'an will remain. Their mosques will be in fine condition but will be devoid of guidance, and their scholars will be the worst people ever, from them corruption will emerge and to them it will return."

[Narrated by Al-Bayhaqi]

Chapter on Warning against Seeking Knowledge for Arguing and Disputing

127. Ka‘b ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Whoever seeks knowledge to use it in vying with the scholars, disputing with the foolish, or attracting people’s attention, Allah will bring him into Hellfire.”

[Narrated by At-Tirmidhi]

128. Abu Umāmah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“No people go astray after following the right guidance except that they are afflicted with disputation.” Then, he recited the verse: **{They only mentioned him to you for the sake of argument. They are indeed a contentious people.} [Surat az-Zukhruf: 58]**

[Narrated by Ahmad, At-Tirmidhi, and Ibn Mājah]

129. ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“The most hateful of men to Allah is the one given to fierce violent disputation.”

[Narrated by Al-Bukhāri and Muslim]

130. Abu Wā’il reported that ‘Abdullah (may Allah be pleased with him) said: **“Whoever seeks knowledge for four things will enter Hellfire - or he said something similar: to brag about in front of the scholars; to argue with the fools; to gain people’s attention; or to receive rewards from the rulers.”**

[Narrated by Ad-Dārimi]

131. Ibn ‘Abbās (may Allah be pleased with him and his father) reported that he heard some people arguing over religious matters, so he said to them: **“Do you not know that there are servants of Allah who have been silenced by their fear from Allah though they are not deaf or dumb. They are truly the knowledgeable, eloquent, free, and noble ones. They are knowledgeable about the days of Allah, yet when they remember the greatness of Allah, their minds, hearts, and tongues are exceedingly affected leaving them humble and speechless. After they get out of this condition, they rush to their Lord with pious acts. They count themselves among the neglectful, though they are diligent and keen, and among the astray and sinful, though they are pious and innocent. As regards the good deeds done for Allah’s sake, they do not regard the plenty as much and are not content with the little, and they do not consider their good**

deeds as favors. Wherever you meet them, you find them keen and apprehensive."

[Narrated by Abu Nu'aym]

132. Al-Hasan, having heard some people engaged in argumentation, said: **"Those are people who got bored of worship, found talk to be easy, and their piety waned, so they talked."**

Chapter on Brevity in Speech and Abandonment of Affectation and Exaggeration

133. Abu Umāmah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Modesty and brevity in speech are two branches of faith; whereas obscenity and chatter are two branches of hypocrisy."

[Narrated by At-Tirmidhi]

134. Abu Tha'labah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Indeed, the most beloved and nearest of you to me on the Day of Judgment are those of you who have the best moral conduct, and indeed, the most hated of you to me and the farthest from me on the Day of

Judgment are the talkative, the pompous, and the arrogant."

[Narrated by Al-Bayhaqi]

135. A similar Hadīth was reported by Jābir (may Allah be pleased with him) and narrated by At-Tirmidhi.

136. Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"The Last Hour will not take place until there emerge people who eat with their tongues as cows do."

[Narrated by Ahmad, Abu Dāwūd, and At-Tirmidhi]

137. 'Abdullah ibn 'Amr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue."

[Narrated by At-Tirmidhi and Abu Dāwūd]

138. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"On the Day of Judgment Allah will neither accept repentance nor ransom from he who learns excellence of speech to captivate thereby the hearts of men, or of people."

[Narrated by Abu Dāwūd]

139. ‘Ā’ishah (may Allah be pleased with her) said: **“The Messenger of Allah (may Allah’s peace and blessings be upon him) would speak in a clear and succinct manner understood by everyone who hears him.” She also said: “He used to speak in such a way that if somebody wanted to count his words, he could do so.” And she said: “He would not talk so fast and vaguely as you do.”**

[Partially narrated by Abu Dāwūd]

140. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:

“If you see someone leading an ascetic life and speaking little, get close to him, for he is endowed with wisdom.”

[Narrated by Al-Bayhaqi in "Shu‘ab al-Imān"]

141. Buraydah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

“In eloquence there is magic, in knowledge there is ignorance, in poetry there is wisdom, and in speech there is heaviness.” [Narrated by Abu Dāwūd]

142. It is reported that one day when a man got up and spoke at length, ‘Amr ibn al-‘Ās (may Allah be pleased with him) said: **“If he had been brief, this would have been**

better for him. I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: 'I think - or I have been commanded - that I should be brief in speech, for indeed brevity is better.'"

[Narrated by Abu Dāwūd]

Here comes the end, and all praise is due to Allah, the Lord of the worlds.

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